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WM. LLOYD GARRISON, EDITOR.

VOL. XVII.—NO. 17.

## REFUGE OF OPPRESSION

From the Charleston, (S. C.) Mercury.

THE PRINCIPLE OF SOUTHERN SLAVERY.

Mr. Editor: A correspondent of the Courier, in yesterday's paper, has called public attention to some extracts from a book, written by S. E. Morse, Esq. (now editor of the New-York Observer) who, it seems, is travelling in Europe at this time. It is supposed that the substance of those extracts will gratify some of the readers of that journal.

A little closer examination into the principles indicated by the extracts, must show them to be in entire antagonism to the doctrine of slaveholding South Carolina. Those extracts indicate that slavery is an evil—further, that it is a sin, and that we know it to be so. As a South Carolinian and a slaveholder, I utterly repudiate such a doctrine.

The doctrine of South Carolina is that slavery is no evil—contrariwise, that it is a natural and moral blessing.

A blessing to the owner, but a far greater blessing to the slave. A blessing to the owner, because, whilst the wealth of the country is the result of the institution, it generates a high standard of moral excellence—it establishes a patriarchal relation between the master and the slave, and elevates and exalts the former by constantly exhibiting to him the great responsibility he is under, for the judicious, humane, skillful, and prudent care and government—moral, political and physical, of the slaves under his almost unlimited dominion. To the slave a blessing, because, in his natural state, he is utterly helpless, and incompetent to take care of himself; whereas, in his political condition of slave, he is provided from infancy to old age, from the cradle to the grave. And provided for by the most fulfilling securities and sanctions; for if the master should be so disposed to neglect it,

PUBLIC OPINION, or the LAW OF THE LAND, will speedily intervene and enforce the obligation.

But to the proof of the criticism, by reference to some of the extracts:

The most praiseworthy manifestations of anti-slavery principle, and the greatest sacrifices in the anti-slavery cause, yet made in any part of the Anglo-Saxon world, have been made in the slaveholding States of America.

Now, we venture to assert, that the 'manifestations referred to above, were never exhibited by any slaveholder in this State, who properly understood and appreciated the institution. If any, upon the principle of 'anti-slavery,' have given up their slaves, it will be found that they have generally sold them first, then pocketed the money with a hearty good grace, and abandoned their native soil to add their voices to the unholy phalanx of muddled abolitionists. It is true, that some persons have individually emancipated a few slaves, where their intelligence has been such as to justify it; but it will be found to arise not from any objection to the institution, but as matter of reward and appreciation for fidelity and devoted service, and to prevent their falling into other hands, where they might not be treated with the same consideration.

But let us proceed with one more extract. Mr. Morse, after indicating how 'BRITISH CHRISTIANS' should treat 'AMERICAN SLAVE-HOLDERS,' adds:

'No abuse, denunciatory, non-intercourse policy will not do. The ultra-abolitionists in the northern States of America have tried it for more than ten years, and the result has been just that all men of plain common sense predicted. All the while that this abolition storm has been blowing from the North, the southern slaveholder has stood with his cloak wrapped closely about him, and his pockets full of money, it off all the storm subsides, and the eye of Christian love again shines warmly upon him. Every high-spirited people instinctively resent foreign interference in their affairs. If that interference comes in the shape of moral rebuke, they will naturally look sharply at the party who administer it; and if they see there, as they would see in the present case, one whom they deem more guilty than themselves—one who led them into their sin, and who has profited by their sin—the thief, in short, who sold them the stolen goods which he now calls up to restore, they will naturally, and with a proper sense of the gravity of the charge, 'Stand by thyself, for I am holier than thou,' but will require him to approach in the attitude of the humble penitent, confessing and grieving for the wrong he has done, and offering to do all in his power to repair it. If Britons would aid in abolishing American slavery, let them go into that attitude, and with the language and tone that become that attitude, and the force of their rebuke, in the bosom of every truly Christian slaveholder, would be irresistible.'

But again: he advises 'British Christians,' that if they will approach 'the truly Christian slaveholder,' with such an attitude and corresponding tone, 'the force of their rebuke would be irresistible.' 'Tome domum et domum ferentes'—which may be thus translated with prouise license into vernacular—'British Christians' is pleased to mind your own business. The duty of taking care of your own soul is a very weighty matter, and we cannot but suspect your candor and sincerity, when your phlegmatic fingers are dipped into our paws, with such a wonderful desire to cast some of the fragrant rinds among our circumstanced domestics. We cannot understand how your fingers shall be so active in dispensing benevolent gifts out of our abundance, when your hearts are so insensible, and your ears so deaf, to the dismal groans of the unhappy millions in starvation and death, within your very sight; if you would see them; within your very hearing if you would hear them. First take care of the mite in your own eye, and you will be better able to see the leprosy out of another's eye.'

These views of the true doctrine of South Carolina are correct, (see Report Spec. Com. on Mr. Rainey's Resol. 19 and 20 Dec. 1829; 1 Stat. 220; and the Georgia Rep. and Resol. 20 Dec. 1828, 1 Stat. 276.) it cannot be now said, Mr. Morse's tracts can be gratifying to the readers of a slaveholding journal. We have only thrown together these hasty views, that the extracts may not go abroad as having received the approbation of a slaveholding public.

SPECTATOR.

SLAVERY AND THE UNION.

The Editor of the Georgia *Federal Union* says—

'We cannot better express our own views, than in the language addressed to us a few days since, by a gentleman from New York, of great intelligence and political influence. He said, 'Let the South act firmly, and she will be in no danger. It is true, in most of the Northern States, the Abolitionists hold the balance of power, but particularly an alliance with them, and hence the anti-slavery resolutions of several of their legislatures



OUR COUNTRY IS THE WORLD--OUR

BOSTON, FRIDAY.



COUNTRYMEN ARE ALL MANKIND.

APRIL 23, 1847.

THE LIBERATOR.

violate such misery, and to provide a shelter for these emancipated and homeless poor, it will be promptly done. How many of similarly wretched objects there were on the other stallings, I had no opportunity of ascertaining.'

Receiving no reply to his letter, Mr. Davies published the facts in a newspaper, and in the course of his communication said:

'Since the Saturday in question, I have been more diligent in my inquiries relative to the doings and sufferings of these victims of cupidity and misrepresentation. Fearful are the facts I have ascertained. They are enough to cause humanity to 'blush, retire, and weep.' They are such as cannot be gainsaid. No blustering cry of 'mendacity,' falsehood,' 'impudent misrepresentations,' &c., can do away with them. They are such as can be substantiated (alas! but too well) before any suitable tribunal. Let the infatuated advocates of Coolie emigration pause in their cruel and reckless career, ere it be too late. Their present course will most assuredly bring speedy and complete ruin upon themselves and the whole country. We shall perhaps be told, that all is done for them that can be done; and that all the hospitals are full, &c., &c. I believe to be the case.' We shall also be told that immediately on arrival, they are located on estates, and that those living skeletons we see about the streets, are such as have been on estates, and have left them. Granted. But why did they leave? If on estates the laborers enjoy such a Paradise as is generally and glowingly described, strange to say, they should abandon abundance and ease for poverty and want! The truth is, and we defy the pro-immigrationists to deny it, the Coolies find their condition and prospects on estates so very different from the charming picture, by which they were allure from their country and their kindred, that they are unmanned and sickly ed. Their hopes are blasted. Their eyes are suddenly opened to the mockery, the delusion, and the snare, of which they are the helpless victims. In disgust and despair they turn and wander about, their indolent and emancipated forms meeting the eye in every direction. I blame not individual planters. Many of them, I have reason to believe, have done all that under the circumstances could be done for the Coolies' comfort. I blame the system and its promoters. The horrors I have referred to are inseparably connected with it.'

He who would know the value of the Bible may learn it by comparing the United States with Mexico. Mexico was first settled, and by as good men perhaps as could be found any where without the Bible. The soil, the climate, the minerals of Mexico, were all superior to those of the United States. She had the superiority in every thing except men, and the difference in the men was chiefly attributable to the Bible. We talk much of Anglo-Saxons on blood. But why is that blood better than the blood of Aragon and Castile? The blood of all our race is feckful and feeble, until the religion of the Bible gives it purity and vigor. No candid man can find any adequate cause for the boundless disparity between the people of the two republics, except that one is a Protestant and the other a Catholic nation; one has the free use of the word of God, the other has it not.

Let the world look at the state of facts now exhibited in the two nations, and give a verdict of truth. Let them say whether the Lord is God, or the Pope of Rome; whether they will be ruled by the laws of God, or by those of an ignorant, lewd and lying priesthood.

In Mexico is a population of eight millions of people, poor, ignorant, violent, revolutionary, and a priesthood who have contrived to amass all the wealth in their own hands—a people and a country in abject poverty, and a Church with *seventy millions of dollars*,—an army forced into the ranks, miserably armed, miserably clothed and starved, on the one side; to meet an American army of volunteers, educated, well-armed, fed and clothed, and of a superiority so extraordinary, that where they stand, and against four times their number, they stand unmoved as the hills beneath them. In one nation, cities rise on every hand—navigies flow on every sea,—canals, railroads, and communications of ports facilitate the growing greatness and happiness of the people; while in the other, cities dwindle away, and commerce scarcely has existence. In one nation, every man is industrious and inventive, secure in his home, his family and his property; in the other, everything is indolence and insecurity. In one country, schools are everywhere, instruction everywhere, intelligence and manly independence in every countenance; in the other, superstition, ignorance, vulgarity, worthlessness. One country feeds the starving Catholics of Europe; the other starves Catholics at home. One is the land of freedom and plenty, to which the oppressed and starving of Europe are flocking as to a paradise; the other, the abode of oppression and misery, and shamed by the most miserable sojourners where they would only be made still more miserable. One country is adorned and blessed with thousands of Churches, few of them rich, but filled with intelligent clergymen, taught by a thoroughly educated and pious ministry; the other has Churches filled with images, pictures, and ignorant devotees bowing before them under direction of priests who, with some exceptions, are ignorant, vicious, cock-fighting, gambling, sore-legged, and all in all through-going a set of villains as will tax the eyes of any honest observer.

One nation is full of Christians; the other full of Catholics. One nation is full of Bibles; the other full of tradition. The Bible has made us to differ. Let us thank God and keep it, and not only keep it, but study it, and fill our minds and the minds of our children with its purifying and ennobling truths.—N. Y. Journal of Com.

parents, even more frequently under the weight than under the chattel system of slavery. Millions of foreigners have come to this country, within the last twenty years—too many of them crowded into the steerage of vessels, covered with vermin, and suffering from the most loathsome diseases that flesh is heir to, as negroes have been packed into the hold of slaves in the middle passage.' Of these, thousands are children who have forsaken their parents, and hundreds are husbands who have deserted their wives—the voluntary act of the immigrants, as every one of the overt actions of human beings (good, bad, indifferent, sane or insane,) must necessarily be, be sure; but leaving one's father and mother, and abandoning one's wife, is none the less heart-rending, because it is done voluntarily. And here, two out of every three of the children of native-born citizens are forced to leave the homes of their parents, (in a pecuniary sense,) because their parents cannot support them at home; and three out of every five marriage prove to be a source of much unhappiness, from domestic quarrels originating in pecuniary difficulties, that if the married parties do not separate, it is by no means because they would not be glad to do so, as they could without applying to the courts, and there save their reputations; or if the law did not require them to commit adultery, assault and battery, or some other equally heinous offence, in order to obtain a decree of divorce. 'But the persons of female chattel slaves may be violated by their owners.' Granted; but for every female chattel slave who is violated, at least half a dozen female wages slaves are seduced. Wherever wages slavery is substituted for chattel slavery, universal prostitution, both legal and illegal, must ultimately take the place of partial concubinage. Which of these forms of licentiousness is most repulsive and degrading, the reader must decide for himself. My opinion is, that the Harem of the turbaned followers of Mahomet is productive of far less immorality and misery, that that most awfully significant of all Christian institutions, that through which depraved Age and blooming Youth, Health and Disease, Innocence and Evil are undissolubly bound by Gold—I mean, *VENAL MARRIAGE*; and that where

'Even Love is sold, the solace of all who live to deathless agony; Old Age shivers in selfish Beauty's loathing arms, And Youth's corrupted impulses prepare A life of horror from the blighting bane Of commerce; while the pestilence, that springs From unenjoying Sensualism, has filled All human life with hydra-headed woes.'

Both wages slavery and chattel slavery owe their continued existence to the traffic in, and the monopoly of, the land. That traffic must be destroyed, that monopoly must be abolished, before slavery can be exterminated. The liberated chattel slave, if refused access to the soil, must eventually be reduced to a far worse slavery than that from which he has just been delivered—the only difference being, that while he was a chattel slave, somebody owned him, and now that he is a landless wages slave, nobody owns him.

He who sold him, has no business on this planet. The liberated wages slave is DEAD! He has died of the famine or the pestilence. God will not hold those guilty of his death, who have willingly been instrumental in producing the famine or the pestilence which occasioned it.

Do you ask, how the traffic in land may be destroyed?

How? Make the public domain free to actual settlers in limited quantities.

Regulate the acquisition of land in such way, that as landlords die, their landless children and their children's landless neighbors may inherit their estates (in limited quantities.) Render the homestead INALIENABLE. Do this, and the work is done. The bells may be rung, and LIBERTY proclaimed throughout all the land, to all the inhabitants thereof.

WILLIAM WEST.

Boston, April 5, 1847.

PLAIN SPEAKER.

CHRISTIANITY AND SLAVERY.

We take the following *argumentum ad hominem* from a well-written and timely pamphlet, entitled,

'Christianity and Slavery: A Review of Doctors Fuller and Wayland, on Domestic Slavery. By William Hague.'

Just published by Gould, Kendall & Lincoln, 59 Washington-street, Boston. Mr. H. is the pastor of a Baptist church in this city.

Another feature of the marriage relation, under the Roman government, deserves attention here.

Between a citizen and a foreigner, there could be no legal marriage,\* and the offspring of such a union were deemed illegitimate.

They were called *Hybridae* or *Mongrels*, and their condition was very little better than that of slaves.

Livy mentions that when the Campanians were forced to go to Rome to pay their taxes, they offered a petition that the children, whom they had by Roman wives, might be treated as legitimate, and made their lawful heirs.<sup>t</sup> Indeed, this sort of union was not dignified by the name of marriage, for in both cases it was stigmatized by the same degrading appellation.<sup>t</sup> Of this firmly established law, there was no change until the days of the Emperor Caracalla. During more than two centuries of the Christian era, the children who may have sprung from the marriage of a Roman citizen and a Jew, or a Greek, were denied the rights and honors of a legitimate birth. Paul himself, who was a Roman citizen, declared that he had a right to 'lead about a wife' with him; but had he or any one of the Roman converts been pleased to marry a Galatian or a Syrian Christian, the law would, as far as concerned civil rights, have placed the offspring of such a union on a level with the children of a base and criminal connection.

Now, when we consider that the marriage relation lies at the basis of all organized and Christianized society, it may be well to inquire how it is that in the epistles of Paul, all of which were addressed to persons living under the Roman empire, no care is taken to guard the churches against the specific evils of this Pagan legislation, which, in the eyes of multitudes, had been emulated and hallowed by time; had been blended with the very elements of domestic and social life; had been sustained in every age by the most illustrious examples, and had interwoven itself with the earliest remembrances and associations of the civilized world, touching human rights, the fitness of things, and the moral order of the universe. Strange as it may seem to some, no man, even the devil himself, could be so blind as to suppose that the marriage relation was not dignified by the name of marriage, which, according to the law of the Roman law, pertained to rank, sex, birth, blood, and nationality.<sup>t</sup> For, says the apostle, 'as many of you as have been baptized into Christ, there is neither bond nor free; there is neither male nor female; for ye are all one in Christ Jesus.'<sup>t</sup> That legislation which had raised one class above another, in the ground of those distinctions which are here named, primitive Christianity was heartily repudiated with these, that they had sworn to abstain in the strictest way from the exercise of those distinctions, by which they had owned the sovereignty of the Messiah, in which kingdom there was no room for those distinctions of privilege which, according to the law of the Roman law, were denied the rights and honors of a legitimate birth.<sup>t</sup> Paul himself, who was a Roman citizen, declared that he had a right to 'lead about a wife' with him; but had he or any one of the Roman converts been pleased to marry a Galatian or a Syrian Christian, the law would, as far as concerned civil rights, have placed the offspring of such a union on a level with the children of a base and criminal connection.

In order to feel the force of this statement, let any one fairly consider what a weight of argument the phrase which we have just repeated, carried with it to the eyes of a primitive Christian.

'The LAW OF CHRIST!' In the apostolic age, that was no mere abstraction. It was the law of laws.

Its authority was imperial. Its decision was ultimate.

In addressing the church of Galatia, Paul said,

'Bear ye another's burdens, and so fulfil the law of Christ.'

He thus opposed to it, without the words of any precept, he implied that it was well understood.

When it was referred to in this way, all knew that the law of benevolence—

the law of mutual love—was intended by way of eminence.

The apostle James alludes to it in a similar manner, in a passage which contains a warning against disreputable treatment of the poor: 'If ye fulfil the royal law,' according to the scripture, 'that shall love thy neighbor as thyself, do well; but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors.'<sup>t</sup> Our Lord had laid it down, in all his early teachings, among the first principles of his New Testament, that a Christian man to kill his wife or any female which might render her as thyself, do well; but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors.<sup>t</sup> We know few things more melancholy, than that a minister of the gospel, which is characterized by righteousness and love, should be an advocate or apologist for slavery; and should even go so far as to press the revelation of God's will into its service.<sup>t</sup>

And, what would have been Dr. Thomson's ad-

vice to the people of the Free Church, when her ministers are beginning to press the Bible into the service of the slaveholder?

'Ask him, and he will tell you,'

'If he says, 'the Christian pastors are so far

asleep to themselves as to prophecy deceit, and as

ignorant of the ground of power of the oppressor, the Christian people will so far break away from them, and never cease from their petitions, and their remonstrances, and their exertions, till every yoke is broken, and every captive disenthralled.'

As the opinions of our leaders are essentially

of slavery, and especially, as the British churches never propagated any pro-slavery sentiments, in their circumstances, was one of those imperfections which might lead to a separation. But in America, the church is now one of the main pillars of slavery: Slaveholders are systematically admitted, and slaveholding is systematically palliated. The admission of slaveholders in this country, was an act of maladministration. In America, on the other hand, slavery has vitiated the constitution of the church, and the separation is demanded, in the one case, which might, perhaps, not have been warranted in the other.

But here it may be asked, can no measure be found in which all parties will agree? Why not drop the question of communion, altogether? Why not maintain anti-slavery views, and leave the ecclesiastical question in abeyance? Might not a society, comprising all parties, do far more good? In our opinion, any such society would be worse in principle, would be inefficient in operation, and would be altogether inexpedient in point of policy.

The church is the great stronghold of slavery in America. Got the church right, and all else will soon be right; allow the church to remain wrong, and nothing else will succeed.

Let all evangelical denominations, in this country, and slavery would soon come to an end.

There is not vital energy enough; there is not power of influence and numbers out of the church, to sustain it.

Let every religious denomination in the land detach itself from all connexion with slavery, without saying a word against others; let the voice of one, when, in all the mighty denominations of Christians, it can be announced, that the evil has ceased with them forever; and let the voice of each denomination be lifted up in kind, but firm, and solemn testimony against the system, with no mealy words, with no attempts at apology, with no effort to throw the sacred shield of religion over so great an evil, and the work is done.

There is no public sentiment in the land—there could be none created—that would resist such a testimony; there is no power out of the church that could sustain slavery an hour, if it were not sustained in it.—Rev. Albert Barnes.

It is only through the church, that we have any access to the slaveholders of America. Wilberforce and Dr. Andrew Thompson were members of the same civil state, with the West India planters, and could, therefore, fight the battle with them on a political arena.

We, however, have no civil standing within the United States of America; we have no constitutional right of access to her legislature; it is, therefore, only as Christians, and through the medium of churches, that we can influence the slaveholders of that country.

The present laws in America can only be altered by an elevation of the moral and religious sentiments of the country, which can only be done by elevating the doctrine of the church. So long as the church proclaims the same smooth things, which she does at present, while she continues to treat the slaveholders as innocent hands, and covers them with the mantle of charity, and speaks over them the shield of truth, and speaks of them in such soft and silken phrases, it would be the most daring credulity to suppose, that even the selfishness of the planters would prompt them to act of self-denial which they are taught to believe is not required, either by the justice of the law, or by the benevolence of the gospel. Therefore, those who desire to have the laws of the slaveholding states altered, must first seek to rouse the slaveholding churches to assume a nobler attitude, and to speak in a more Christian tone; and therefore every scheme that leaves the church out of consideration must be inefficient.

IV. Any society, framed so as to admit both those who think communion lawful, and those who think it unlawful, must proceed upon different ground from that of immediate emancipation. The communists maintain, that the slaveholder is not always a sinner; an opinion which is utterly inconsistent with the doctrine, that it is the duty of every man who has a slave to set him free, immediately, come what will. Any scheme, therefore, of which communists could, consistently be members, must necessarily proceed upon some different ground from that of immediate abolition, and be, therefore, unsound in principle, and inefficient in operation.

V. On the other hand, it would be utterly inconsistent, in anti-communists, to join such a society. First, because they must compromise the great principle of immediate abolition. Second, because, seeing the question has been raised respecting communion, to join any society in which that question is formally sunk, is to say that it is a question of no importance, and thus throw their whole influence into the scale of the communists.

Third, it is unnecessary for anti-communists to enter such a society, because, whatever means it can adopt, they can adopt the same in a connexion where they have also freedom to oppose the sentiments of the communists, and to maintain, intact, the vital principle of immediate emancipation.

VI. We would deprecate, especially, as members of the Free Church of Scotland, any such society, as coming far short of her duty, and we would warn our fellow-members in that church, should such an organization ever be formed, to beware of allowing general declamations about the evil of slavery to divert their attention from the sin of the American churches, and from the present duty of our own church, in regard to them. The more vehemently communists denounce slavery, and the more pathetically they depict the wrongs of the slave, the more let it be considered, that they condemn themselves by that which they allow.

\* The sagacious mind of Mr. Thomson, no doubt saw, that what was wanted in his day, was the establishment of sound views as to the sin of slavery. Having laid the train, he trusted that men would succeed him, who should apply the fire, and effect the explosion.

GEN SANTA ANNA'S REPORT.

Santa Anna's report of the battles of February 22d and 23d has been published in the New-Orleans papers. He describes his force as consisting of 12,183 troops, and those suffering greatly with want. We make room for the following extract:

The use has done more than could be expected, under the laws of nature. It had just been formed, and as yet had not acquired discipline or military habits; yet, in marching to the combat, it overcame difficulties which might have subverted them. After a march of twenty leagues, sixteen of them without water, and without other food than a single ration, which was doled out at Eucumecion, it endured the fatigues of a combat for two days, and finally triumphed. With all this, its physical powers were exhausted. My knowledge of this, and the power I felt of attending to such a number of wounded, constrained me, after remaining a few hours on the field of battle, to fall back upon Agua Nueva, for the relief and refreshment of the troops.

From the impression we had made on the enemy, he did not appear before us for three days. The bearer of a flag of truce, however, arrived with a proposition from Gen. Taylor for an exchange of prisoners, and for our sending for the wounded who had remained on the field. He also expressed to me the desire which the Americans felt for the re-establishment of peace. I replied, in order that he might say the same to his general, that we sustained the most sacred of causes—the defence of our territory, and the preservation of our nationality and rights; that we were not the aggressors, and that our government had never offended that of the United States. I observed that we could say nothing of peace while the Americans were on this side of the Bravo, or occupied any part of the Mexican territory, or blockaded our ports; and that we were resolved to perish or vindicate our rights; that fortune might not always be favorable to the enemy, and their experience of the 22d and 23d should convince them that it could change. I added, that the Americans had waged against us a war of vandalism, whose excesses outraged those sentiments of humanity which one civilized nation ought to evince towards another; and that if he would go outside of the apartment, he would see still smoking (which was the fact) the dwellings of Agua Nueva, recently a flourishing, though a small settlement; that the same vestiges of desolation marked the route of his retreat; and that if he would go a little further on, to Cananá, he would hear the moans of the widows and orphans of innocent victims, who had been sacrificed without necessity.

With respect to the wounded whom I was invited to send for, I replied that there could be none, save those who had been too much hurt to arise from the field, or those most in the advance, who had

been wounded in the ravines; and that as I had not made for their conveyance, the enemy might take them to Saltillo, under the protection of the laws of nations. As for the prisoners which he offered to exchange, I told him I knew not who they could be, unless it were some of our dispersed troops, or some who, from the fatigues of the two previous days, had remained asleep when he moved. In answer to the courtesy the enemy's General had shown with respect to our wounded, I consented, in the name of the nation, to release all the prisoners we had—those taken both in the battle and at Eucumecion. At the same time, I allowed the bearer of the flag, who was a superior officer, of possessing appearance and manners, to take the bandage from his eye, and informed him that it was for him personally that the honor of this concession was meant. I told it, also, that he might see our camp and our troops.

#### HORRORS OF THE CONFLICT.

We give, below, extracts from various letters, describing the horrid scenes consequent on the recent battle with the Mexicans:

The New-York Journal of Commerce is a most wickedly religious newspaper. Its sympathy and influence have always been given to the southern soul-buyers—it opposes every reform movement—it gloats over the murderous victories achieved by the American bandits in Mexico—and all the while deals in religious without stint, such as is contained in the article we have taken from it, (see first page,) entitled 'Bible or No Bible.' Seeing that this nation prohibits three millions of the people from having the Bible, under terrible penalties, holds one sixth portion of its population in chains—is now prosecuting a war of invasion for the extension and perpetuity of slavery and the slave-trade—while Mexico has proclaimed liberty throughout all her borders—that article surpasses every thing we have seen for a long period, on the score of unblushing effrontery and religious rascality. The assertions, that 'this is the land of freedom,' a nation full of Christians and full of Bibles—that in it 'every man is secure in his home, and his property'—&c. &c. are falsehoods 'hunge as a mountain, open, palpable,' and in such a connexion doubly atrocious, as their design is to make the conquest of Mexico a most pious deed.

#### THE LIBERATOR.

BOSTON, APRIL 23, 1847.

#### BIBLE OR NO BIBLE.

There is a Central Relief Committee of the Society of Friends in Dublin, composed of Joseph, Samuel and Thomas Bewley, Jonathan Pin, Edward Barrington, Adam Ward, Richard Allen, Henry Russell, and others. The last steamer brought about 40,000 dollars from America, to feed the starving Irish, of which about \$8000 were from the slave-breeding, slave-trading, and slaveholding community of Baltimore and Charleston, S. C. the land of CALIFORNIA, McDUFFIE and PAXTON. Yesterday the committee, and discussed their right and duty in regard to receiving the fruits of slave-breeding and slave-trading, to save from starvation. They voted to receive it,—Richard Allen and Henry Russell, only, protesting against it.

Thus the committee, composed of the leading Friends of Ireland, consented to become the almoners of man-stealers. The Mayor of Baltimore, Jacob C. Davies, is, if I am not mistaken, a notorious slave-trader and slave-dealer. He was chairman of the meeting that raised the money in that city.—By receiving that money, the price of their Savior bought and sold at auction, in the persons of his little ones, this committee sanction slaveholding, with all its horrors. They strike hands with man-stealers, the worst of thieves, and become partners with adulterers.

They excuse themselves by saying—'We are not sure it comes from slaveholders.' They know it comes from a community of slaveholders, where slave-breeders and slave-traders control all the social arrangements, in church and state, in domestic and social life—where slaveholding is the passport to respectability in the political and religious world—and where opposition to slavery is punished with death. This committee know, if they were to go to Charleston, and avow themselves abolitionists, and seek in earnest the overthrow of slavery, they would be hung by Adger and Robinson, who are of the committee in that city, on the next tree. Let Joseph Bewley go to Charleston, and seek to relieve the slaves of these kind, (?) charitable, (?) christian (?) contributors to the funds of the Relief Committee, and they would hang him without judge or jury. Yet Joseph Bewley consents to become the almoner of these very men. Suppose the slaveholders were to take Joseph Bewley, and sell him for 500 dollars, and bring the money to the committee—would they take it? How, then, dare they take the price of the slaves!

#### FAIR IN AID OF THE PRISONER.

Next Thursday, the Fair in aid of the Prisoner's Friends will be opened at Melrose Hall, 339 Washington-street—remember the place—and close on Saturday evening. It has been commenced and will be consummated under the auspices of several philanthropic ladies, favorably known in the community, whose labors in so good a cause deserve to meet with entire success. Music and eloquence will combine to make it an occasion of delight and interest. Several gifted gentlemen have promised to make suitable addresses during the evenings. Supplies for the refreshment table will be gratefully received, and also contributions in any other form. Let the friends of humanity extend a liberal patronage.

#### ARRIVAL OF DOUGLASS.

All our readers will rejoice to hear that Douglass is at home, with his family and friends. He arrived in the Cambria at this port, on Thursday afternoon, in a rough passage of sixteen days, but in good health and spirits. Many are the events which have transpired since he left this country, but none more important to himself than his legal restoration to a place among the free citizens of the United States. It is impossible to estimate the value of his labor abroad. Long will he be admired and cherished by thousands in the old world, who have been roused by his appeals, and electrified by his eloquence; and whose co-operation for the overthrow of American slavery, by Christian methods, he has effectually secured to the end of the struggle. We postpone editorial matter, to make room for some of the letters of our beloved transatlantic correspondents.

#### ARRIVAL OF DOUGLASS.

My Beloved Friend:

Dear Douglass is to sail to America on the 4th, and I embrace the opportunity of his departure from amongst us, of saying a few words to one who will be ever remembered in my family with feelings of very strong affection and regard.

At present, I have not time to write you at any length, or to discuss any particular point in the great question of Emancipation. I am just reading through the published proceedings of the Evangelical Alliance. They have not dared to suppress the discussion on slavery. If no other person of more ability reviews this book, I mean to do it myself. The leaders in that Conference seem to me to have been hollow on almost every important practical point which was introduced to their notice. The discussion on Slavery will do good, because it will reveal the hypocrisy of most of the clergy from your side, and not a few on ours. Although a minister of the gospel myself, and believed to be perfectly evangelical, I am disgusted with the heartlessness, faithlessness, and disgraceful shuffling of the men who composed the Conference alluded to.

I find no allusion to the fact of the slaveholders being ill on the houses, the weight carrying them through, from roof to cellar, (in proportion to the strength of the floor,) and then bursting, opening the houses from top to bottom, and killing all within. Thousands had left the town, or the country, as regards life, would have been immune—as it was, the women and children suffered most. The loss of soldiers was comparatively small—they kept themselves in the North part of the town.

One reason of the Mexicans for giving up, is they feared a revolt of the troops. The subdues, where the greater part of their wives lived, was completely destroyed; they begged their husbands to give up and save their families from destruction. Many of the officers, at night, crawled up close to the walls, and represented the screeching, crying, and lamenting of the women, children and women, as being dreadful. Poor creatures, they must have suffered severely.

I was in the Governor's palace, a very fine building, occupying one side of the Plaza, in which General Scott had his headquarters, and was looking into a very handsome room, where it was evident a shell had struck, when a Mexican gentleman came up, and offered to show me over the house. I followed him, and directly we came to a place where the door was blown out, but then almost entirely torn to pieces; he pointed to a place beside the door which was blown out. 'There,' said he, 'sat a lady and her two children; they were all killed by the shell which has wrought the injury.'

IV. Any society, framed so as to admit both those who think communion lawful, and those who think it unlawful, must proceed upon different ground from that of immediate emancipation. The communists maintain, that the slaveholder is not always a sinner; an opinion which is utterly inconsistent with the doctrine, that it is the duty of every man who has a slave to set him free, immediately, come what will. Any scheme, therefore, of which communists could, consistently be members, must necessarily proceed upon some different ground from that of immediate abolition, and be, therefore, unsound in principle, and inefficient in operation.

V. On the other hand, it would be utterly inconsistent, in anti-communists, to join such a society. First, because they must compromise the great principle of immediate abolition. Second, because, seeing the question has been raised respecting communion, to join any society in which that question is formally sunk, is to say that it is a question of no importance, and thus throw their whole influence into the scale of the communists.

Third, it is unnecessary for anti-communists to enter such a society, because, whatever means it can adopt, they can adopt the same in a connexion where they have also freedom to oppose the sentiments of the communists, and to maintain, intact, the vital principle of immediate emancipation.

VI. We would deprecate, especially, as members of the Free Church of Scotland, any such society, as coming far short of her duty, and we would warn our fellow-members in that church, should such an organization ever be formed, to beware of allowing general declamations about the evil of slavery to divert their attention from the sin of the American churches, and from the present duty of our own church, in regard to them. The more vehemently communists denounce slavery, and the more pathetically they depict the wrongs of the slave, the more let it be considered, that they condemn themselves by that which they allow.

\* The sagacious mind of Mr. Thomson, no doubt saw, that what was wanted in his day, was the establishment of sound views as to the sin of slavery. Having laid the train, he trusted that men would succeed him, who should apply the fire, and effect the explosion.

RESOLUTIONS IN OUR LEGISLATURE ON THE WAR.

The Committee on the Militia, in the House of Representatives, report the following resolutions:

Resolved, That the war now existing between the United States and the Republic of Mexico is an offensive and unnecessary war, repugnant to the plainer precepts of Christian duty and the enlightened age in which we live. Its immediate origin was in the act of the Executive of the United States, which ordered the American army at Corpus Christi to the Rio Grande. Its purpose, so far as it can be understood through the acts of the President and a majority of his friends in Congress, is to give additional strength to the Slave Power of the Union, by obtaining Provinces of Mexico, from which hereafter new slaveholding States are to be formed, and incorporated into the Federal Union. Massachusetts will never sanction a war thus begun and waged for a purpose so alien to her soul.

Resolved, That an offensive and unnecessary war is one of the highest crimes which man can commit against society, but when it is superadded to a just war, yet in marching to the combat, it overcomes difficulties which might have subverted them. After a march of twenty leagues, sixteen of them without water, and without other food than a single ration, which was doled out at Eucumecion, it endured the fatigues of a combat for two days, and finally triumphed. With all this, its physical powers were exhausted. My knowledge of this, and the power I felt of attending to such a number of wounded, constrained me, after remaining a few hours on the field of battle, to fall back upon Agua Nueva, for the relief and refreshment of the troops.

From the impression we had made on the enemy, he did not appear before us for three days. The bearer of a flag of truce, however, arrived with a proposition from Gen. Taylor for an exchange of prisoners, and for our sending for the wounded who had remained on the field. He also expressed to me the desire which the Americans felt for the re-establishment of peace. I replied, in order that he might say the same to his general, that we sustained the most sacred of causes—the defence of our territory, and the preservation of our nationality and rights; that we were not the aggressors, and that our government had never offended that of the United States. I observed that we could say nothing of peace while the Americans were on this side of the Bravo, or occupied any part of the Mexican territory, or blockaded our ports; and that we were resolved to perish or vindicate our rights; that fortune might not always be favorable to the enemy, and their experience of the 22d and 23d should convince them that it could change. I added, that the Americans had waged against us a war of vandalism, whose excesses outraged those sentiments of humanity which one civilized nation ought to evince towards another; and that if he would go outside of the apartment, he would see still smoking (which was the fact) the dwellings of Agua Nueva, recently a flourishing, though a small settlement; that the same vestiges of desolation marked the route of his retreat; and that if he would go a little further on, to Cananá, he would hear the moans of the widows and orphans of innocent victims, who had been sacrificed without necessity.

With respect to the wounded whom I was invited to send for, I replied that there could be none, save those who had been too much hurt to arise from the field, or those most in the advance, who had

been wounded in the ravines; and that as I had not made for their conveyance, the enemy might take them to Saltillo, under the protection of the laws of nations. As for the prisoners which he offered to exchange, I told him I knew not who they could be, unless it were some of our dispersed troops, or some who, from the fatigues of the two previous days, had remained asleep when he moved. In answer to the courtesy the enemy's General had shown with respect to our wounded, I consented, in the name of the nation, to release all the prisoners we had—those taken both in the battle and at Eucumecion. At the same time, I allowed the bearer of the flag, who was a superior officer, of possessing appearance and manners, to take the bandage from his eye, and informed him that it was for him personally that the honor of this concession was meant. I told it, also, that he might see our camp and our troops.

There is not vital energy enough, and the extensive library of Sabbath literature, pro and con, to warrant a tract on the Sabbath, by Dr. Wardlaw, just out. Nothing new, save his comments on a passage in Hebrew. I read Burleigh's argument in the Liberator, and think he has treated the subject ably. There will, if discussion keeps on, soon be a

watchman.

Resolved, That these resolutes be engrossed at large upon the journals of this Legislature, and that His Excellency the Governor be requested to forward a copy of the 4th and 5th Resolutes to Major-General ZACHARY TAYLOR.

Resolved, That greater moral stigmatization than is displayed in these resolutions, the world has not witnessed; and if they should be adopted by the Legislature, all the regions below will raise a shout of contempt, and be filled with merriment. We trust they will be indefinitely postponed.

#### THE LIBERATOR.

BOSTON, APRIL 23, 1847.

#### SLAVERYHOLDING CONTRIBUTIONS.

DUBLIN, March 26, 1847.

DEAR GARRISON:

There is a Central Relief Committee of the Society of Friends in Dublin, composed of Joseph, Samuel and Thomas Bewley, Jonathan Pin, Edward Barrington, Adam Ward, Richard Allen, Henry Russell, and others. The last steamer brought about 40,000 dollars from America, to feed the starving Irish, of which about \$8000 were from the slave-breeding, slave-trading, and slaveholding community of Baltimore and Charleston, S. C. the land of CALIFORNIA, McDUFFIE and PAXTON. Yesterday the committee, and discussed their right and duty in regard to receiving the fruits of slave-breeding and slave-trading, to save from starvation. They voted to receive it,—Richard Allen and Henry Russell, only, protesting against it.

Thus the committee, composed of the leading Friends of Ireland, consented to become the almoners of man-stealers. The Mayor of Baltimore, Jacob C. Davies, is, if I am not mistaken, a notorious slave-trader and slave-dealer. He was chairman of

The regular quarterly meeting of the Worcester County North Division Anti-Slavery Society was held in the town hall, Gardner, on Thursday and Friday, April 15th and 16th—the President, J. T. Everett, in the chair. A business committee, consisting of Messrs. Garrison, Stone and Buffum, was chosen, and the following resolutions subsequently reported for discussion:—

Resolved, That so deplorable is the condition of the southern slave population—as entirely are they stripped of all their rights as human beings—so remorseless, cruel and tyrannical are their oppressors—as boldly is God denied, and Christ rejected and crucified afresh, and the gospel of liberty and peace trampled under foot, by the slave power in this country—that insensibility in this subject, a disposition to avoid its consideration, and especially a determination to disown the anti-slavery agitation, as called, clearly indicate the grossest ignorance, the most criminal selfishness, great moral cowardice, or the utmost brutality of spirit, on the part of those who stand aloof from this heaven-originated enterprise.

Resolved, That the objections which are so frequently brought against the abolitionists, and against co-operating with them for the overthrow of slavery, are equally frivolous and unreasonable—the products of misrepresentation, of malignant prejudice, of party偏見, of sectarian craft,—essentially the same as those which have been urged against reformers in all ages and countries.

Resolved, That if it be a self-evident truth, that all men are created equal, and endowed by their Creator with an inalienable right to liberty—then it is a truth equally self-evident, that all those who enslave the human race, or justify their enslavement, are men-stealers, and sinners of the first rank.

Resolved, That the demands of the abolitionists, and the people of this country, religiously and politically, in regard to Church and State, instead of disengaging and irreconcileable, (as falsely represented for evil purposes,) are strictly in accordance with the principles and professions of the various religious and political parties in the land, the standard of natural right as recognized by the people of New and Old England, and other countries, the dictates of enlightened reason and pure humanity, and the still spirit of Christianity.

Resolved, That the cry of 'Garrisonism,' which is used to intimidate, or cover with popular odium, every one who is connected with the American Anti-Slavery Society, or who is disposed to stand on the anti-slavery platform, is a hollow, base and guilty cry—a device of those who are in guilty league and fellowship with the brutal oppressors at the South, to cover up their own sin and shame, and to avoid the duty of repentance—the surceat evidence of a pro-slavery state of mind, and a cowardly mode of evading the most solemn responsibilities, in regard to those who are pining in the American house of bondage.

Resolved, That whatever may be the views of William Lloyd Garrison, on other subjects distinct from the anti-slavery cause, abolitionists have no right, and if they are what they profess to be, will have no disposition, to arraign them on the anti-slavery platform, or to throw them in the way of the slave's redemption; and for the rectitude or falsehood of those views, abolitionists are in no way accountable; nor has any anti-slavery society given them any sanction, or attempted to pronounce any judgment upon them, as it was not organized for any such purpose.

Whereas, we believe with Martin Van Buren, that 'nothing is more true, or more extensively known, than that Texas was wrested from Mexico, and her independence established, through the instrumentality of the United States';—and with General Houston, that 'the present war with Mexico is but a continuation of the Texas war';—and with Thomas H. Benton, that 'in all that relates to the boundary of the Rio Grande, it is an act of unparalleled outrage on Mexico, and the seizure of two thousand miles of territory.'

And whereas, we believe in the declarations of the *Charleston Courier*, that 'every battle fought in Mexico, and every dollar spent there, but insures the acquisition of territory which must widen the field of Southern enterprise and power in the future, and the final result will be to readjust the whole balance of power in the confederacy, so as to give us (the South) control over the operations of the government, in all time to come';—

And whereas, it must be evident to all who have witnessed the rise and progress of the present war, that its main object is to establish domestic slavery in regions where the humanity of those, whom we have been accustomed to consider as less civilized than ourselves, has abolished it, and thereby to make regions to groan with the withering curse of slavery; therefore,

Resolved, That we regard all participation in this war as contrary to the spirit of Christianity, the dictates of humanity, and the best interests of our country—desirous to us as a nation, and degrading to us as Christians; and we do, in the language of Thomas H. Benton, 'wash our hands of all attempts to subdue the Mexican Republic.'

Resolved, That a political alliance with human kidnappers and the enslavers of their fellow-creatures, necessarily proves that it is essentially despotic and inhuman, and that its vital and animating principle, and must be, the preservation, propagation and perpetuation of slavery; consequently, that all those who are members of it must be held chargeable with being in league for the extirpation of freedom from the earth.

Whereas, in the formation of the American Constitution, the most wicked and profligate guarantees were given to slaveholders and slave traffickers, whereby they obtained the moral sanction and physical force of the entire nation in support of their horrid slave system,—which guarantees remain unchanged and binding on all those who consent to that instrument, therefore,

Resolved, That it is utterly inconsistent with reason, morality, allegiance to God, and all just ideas of government,—and practically an abandonment of the cause of our enslaved countrymen,—to swear to support the present Constitution of the United States, or to elect others to take such an oath; but duty requires that this covenant with death should be instantly annulled, and this agreement with hell overthrown, by the people of the North, if they would not be trodden down by an overflowing scourge.

Resolved, That we hail the motto inscribed on the banner of the American Anti-Slavery Society, and adopt it as our own, 'NO UNION WITH SLAVEHOLDERS'—and we call upon all the friends of freedom to combine for a peaceful dissolution of the American Union, that a new and independent government may be instituted, under which no tyrant shall be empowered to brutalize his brother man, and to snarl and clank his chains, but liberty and equality shall be enjoyed by all.

These resolutions were discussed with much spirit and ability, in all their various hearings, by W. L. Garrison and Loring Moody of Boston, James N. Buffum of Lynn, Rev. Mr. Stone of Gardner, Rev. Sumner Lincoln, (formerly resident in that town,) Joshua T. Everett, T. P. Locke, and others, and adopted unanimously. The attendance was uniformly good, and the interest manifested in the discussions of the most cheering character. It was evident that a deep impression was made on many minds; that many unreasonable prejudices were removed, especially in regard to Mr. Garrison; and that much light was dispensed and received on the occasion.

JOSHUA T. EVERETT, President.

T. P. LOCKE, Sec'y.

### THE MINISTRY OF CAPE ANN.

FRIEND GARRISON:

A few weeks since, I gave you a word of account of one of the churches and ministers of Fall River. Impartiality demands a brief notice of my experience with ministers of an other description.

On Fast day, James N. Buffum and myself visited Gloucester, to hold some anti-slavery meetings. Arrangements had been made by our sterling friend Charles F. Hovey, and the spacious Town Hall was crowded to overflowing. The last evening, the meeting continued with increasing interest until almost 11 o'clock. Only one minister attended, and he took no part in the proceedings.

On Sunday, I held three meetings at Rockport. A handful of obscure fishermen, mostly poor, (as this world goes,) but true to humanity as need to the pole, compose the anti-slavery of the town. Not a meeting could be had for day or night. Universalism and Wesleyanism were alike bitter as wormwood, and inhuman as savages. Both took good care, as did all the sects, to have an evening meeting of their own to prevent ours. The tavern-keeper of the place, however, leased us his commodious hall for the whole day and evening, at the same price he opened it for others only for an evening. So we had a good house and good meetings.

Yours servant, WILLIAM BERKELEY.

Virginia, the 12th of June, 1844.

What answer Endicott, who was then Governor of Massachusetts, made to this letter, it would probably be now impossible to discover. It is to be hoped he sent this patriarch of slave-haters a copy of two laws which the Colony had just enacted, which we extract below, as a lesson for their descendants.—w. r.

If any STRANGER or people of other nations, professing the true Christian religion, shall FLY to us from the TYRANNY or OPPRESSION of their persecutors \*\*\* they shall be entertained and succoured among us, according to that power and prudence God shall give us.

Every person within this jurisdiction, whether inhabitant or stranger, shall ENJOY THE SAME LAW AND JUSTICE, that is general for their jurisdiction, which we constitute and execute ONE TOWARDS ANOTHER, in all cases proper to our cognizance, WHETHER PARTIALITY or DELAY.—Mass. Statutes, 1641.

COPY of a letter from Sir William Berkley, Governor of Virginia, to the Governor of New-England, about Mr. Chew's servants. The original is among the manuscripts of the *Massachusetts Historical Society*.

WORTHY Sir: Having received intelligence and complaint from Mr. John Chew, merchant, that certain of his servants were run away about May, 1643, and are now resident in your Colony of New-England, I desire you will please to assist this gentleman, the bearer, in the regaining of them, by all possible means that may be; it being, but an accustomed favor reciprocally shown upon all occasions, either to other; in which at no time we shall be defective, as we expect the like from you. He hath made it appear in court they are his servants; their names are, Walter Joy, William Woodhead, and Henry King, alias Guy; so no doubt of your assistance herein, I rest.

On Fast day, James N. Buffum and myself visited Gloucester, to hold some anti-slavery meetings. Arrangements had been made by our sterling friend Charles F. Hovey, and the spacious Town Hall was crowded to overflowing. The last evening, the meeting continued with increasing interest until almost 11 o'clock. Only one minister attended, and he took no part in the proceedings.

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The tavern-keeper of the place, however, leased us his

commodious hall for the whole day and evening, at the same price he opened it for others only for an evening.

So we had a good house and good meetings.

In the evening, the churches were represented by some of their most devoted adherents. It was most surprising to witness the ignorance of Baptists and Congregationalists as to their own position. There are many who, at heart, are anti-slavery, but who are most wofully deceived. The audacity of the priesthood in lying is perfectly frightful. I have not found a lay member of the Methodist Church, not one, who does not believe the Methodist Church is now divided, the North from the South, and by the act of the North, and that, too, on Mason and Dixon's line, so that the Northern Conference has neither a slave nor a slaveholder in it! Very many Methodists on Cape Cod, and elsewhere, have told me their ministers had said this was true; whereas, in every one of these particulars, their ministers told them a falsehood, and they knew it, unless they are most unpardonably stupid. And similar deception is used by the ministers of the other denominations.

About 9 o'clock on Sunday evening, at the Rockport meeting, three or four persons entered, evidently with a view to obstruct the course of our discussion. We had had some rather boisterous proceedings, and I was asking the audience to observe, whether the disturbance came from the Comers or their families, or from the children of the church. It was told me the latter. Then, said I, you see what the religion of the place does for the people. This, I add, is what comes of your going to meeting. Then up sprang a man, who was said to be the pillar of the Universalist church and the Democratic party, in high excitement, and said he had just come from meeting that minute, and he did not wonder the people would not bear such abuse as I was heaping upon them.

My purpose was to get up memorials to present to our State Legislature, at the next session, calling upon them to enter into arrangements with all of the nominally free States, which would unite with them, for a CONVENTION OF THE PEOPLE TO FORM A NEW CONFEDERACY, which shall be free in fact, as the present is only in name; and at the same time, to have memorials poured into Congress for a division of the present Union, making slavery the dividing line. I think that such memorials would obtain the signatures of a vast proportion of the people; and I cannot but think that in the next Congress, there will be found some to advocate the measure.

Many, who have not humanity enough to make any sacrifice for the benefit of the slave, will begin to feel in a very tender place, when they learn the amount of the enormous debt that the present infamous war is bringing upon the country—a war waged upon a weak nation, to rob them of their territory to make slave States, in order to have the South maintain their ascendancy in the national councils.

If you should think that the above suggestions may be of any use in helping forward in the present struggle for human rights, please give it a place in the Liberator. BENJAMIN EMERSON, 2d.

Haverhill, April 16, 1847.

JOHN C. CALHOUN.

NEW BEDFORD, 4th mo. 12th, 1847.

FRIEND GARRISON:

Our autocratic ruler, John C. Calhoun, seems to be in a very bad state of mind. He has given some fainting to his darling institution will receive a fatal shock, ere long, if he does not put all his forces into the field to protect it from harm. One of his political friends, not one hundred miles from Boston, and also one of his personal friends, visited him not long before the rising of the last Congress, three several times; and each time found him in the same humor. Not a smile could he draw from him. In speaking of their boyhood days, and about their visits to the young women, it was the same heavy brow and downcast look. He said that 'never before in his political life, that he could not look into the future.'

Whatever conversation he started, it all ran to South Carolina. That was the centre of the Universe, and he was South Carolina. In speaking of the repeal of the Corn Laws of England, he said it was in consequence of the action of South Carolina; (?) and every other political move, where there had been anything done, for the amelioration of the condition of man, had its origin in South Carolina!!!

It will be very amusing to our friends over the water, to hear that they have learned so much political economy from John—that they have removed such mighty evils under his instructions!

But with all his skill in political economy, the times are dark before him, and he cannot figure how to keep his darling institution of slavery from falling before the increasing public sentiment that is being brought to bear upon it. He may attempt to get up a southern party, or sustain this infernal war with Mexico—it will be all the same.

The march of intellect is onward and southward, and John must get out of the way, for the 'bells are ringing'—and they will, until there is not one of his fifteen hundred slaves left to clank his chains in his presence.

He told him he was no called. Very well, said he, quite triumphantly, and was he not a polygamist?

To be sure, said I, so we read it. Well, now then he added, how can you condemn the American Board? An explosion of astonishment and disgrace closed the debate.

Farther remark was useless. At 20 minutes before midnight, the meeting closed. It will be long before the Rev. Daniel Tilton will wish to see it like again.

Yours truly,

PARKER PILLSBURY.

FOGITIVE SLAVES IN 1844.

The following letter, which a friend, of antiquarian taste, has pointed out to us, shows how early Virginia began to cast these little accommodations of her Northern neighbors. It would be interesting to know why slaves, at that early day, chose Massachusetts as a refuge. Perhaps they had heard of the statutes we quote below. It was too early for them to have heard of Salmonton's indignant protest in 1645, which resulted in sending back two kidnapped negroes to Africa by public authority. At any rate, the old Commonwealth seems early to have won this 'bad eminence' (1) as a shelter for the wanderers—and,

Thus for the slave, R.

CANADA MISSION.

The subscriber gratefully acknowledges the kindness and liberality of Christian friends in New-England, who have generously contributed, in years past, to sustain him in his work of charity among the refugees in Canada West. Having lately recovered from a tedious and protracted period of illness, which was 'nigh unto death,' he takes pleasure in announcing his presence in Boston and vicinity, for the purpose of regaining more perfect health, and recovering some pre-early life, to enable him to resume and prosecute more vigorously his great and good work. By reason of the pressure of excessive labor and care, his constitution is impaired, though it is hoped not seriously. He is receiving no salary; and for the purpose of supporting his family during his absence—sustaining his present health-restoring tour, and effectually relieving himself from vexatious embarrassment, by dire necessity incurred, he requires the small sum of \$200.00, any portion of which may be sent by mail or otherwise to the Liberator office, No. 21 Cornhill, Boston, (care of Robert F. Wallcut,) and will be duly and gratefully acknowledged by the fugitives' friend and devoted servant,

HIRAM WILSON.

Boston, April 10th 1847.

### THE LIBERATOR.

The Picayune of the 9th has papers from the city of Mexico up to the 24th of March. Santa Anna took leave of the army at San Luis, on the 14th of March, and thence to the capital his progress was triumphant. On the 22d, he took the oath of office as President of the Republic at the city of Guadalajara de Hidalgo. The afternoon of the following day, he entered the city of Mexico with great pomp and solemnity. A Te Deum was sung in the metropolitan church, where he received the felicitations of the authorities and corporations. From anything in the papers, it does not appear that Santa Anna's assumption of the reins of government is a revolution. He has avowed his intention of asking from Congress an amnesty for all political offences committed since 1821.

The amount of spoils of war taken by the capture of Vera Cruz is immense. Over 4000 muskets were laid down on the ground, and it is known that a great number were left secreted in the city, by men who went out in citizens' clothes, instead of their uniform. The number of camp followers, servants, &c., is not known, but it is already ascertained that there are over 300! To this should be added an immense amount of powder, ball, shell, Paixhan shot, &c., &c., enough to cover the country all the way to Acapulco.

Col. Doniphan, at the head of nine hundred Americans, entered the city of Chihuahua, a place of sixteen to eighteen thousand inhabitants, and capital of the State of the same name, on the second of March. The battle for its possession was fought the day previous at Sacramento, which we are to about three miles North of Chihuahua, on the road to El Paso. The Mexican force is stated in Gen. Heredia's official despatch, to have been 157 men and ten pieces of artillery. Other accounts make their number 2000. The enemy's loss in killed and wounded is admitted to be 100, and the dispersion of his force, consisting chiefly of raw recruits, commanded by officers without experience, to have been complete, nearly all having returned to their homes.

At the attack of Vera Cruz, it is stated positively by an officer in our army, that the daughter of the British Consul was killed by a bombshell, and also that the family of the French Consul were more or less injured.

The editor of the Columbus (Miss.) Daily Journal says: 'We go for giving the Mexicans hell, whether Christ be our guide or not.'

In the four engagements in which Col. Price's command successfully encountered the insurgents of New Mexico, two hundred and eighty-two Mexicans and eleven Americans were killed, and forty-seven Americans were wounded. Among the wounded were Col. Price, Captain Burwin, and Lieutenant Vanvoorden, West and Mansfield. Capt. Burwin and Lieut. Vanvoorden died.

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## POETRY.

## THE COUNTRY OF THE FREE.

BY ELIZABETH J. EAMES.

My country! little need hast thou, that I thy praise should sing—  
Thy name lies in the Poet's verse, and in the Min-  
sire's string;  
Of mountain gray and valley green, where hero-deeds were done,  
Of regal Western woods and streams, have stirring tales been spun.

Warriors and Statesmen give the need of glory unto thee;

Thy sons are brave, thy daughters fair, oh! Country of the Free!

Amongst the nations of the earth, thou rearst a haughty crest;

Thy stately ships at anchor ride on many a river's breast;

St. George's banner waveth not more loftily than thine—

Nor the Lily-Flag of sunny France fairer, O land of mine!

Yea, thou art greatly prosperous, renown'd o'er earth and sea;

And the choicest gifts of Heaven bless the Country of the Free.

Yet, O my Country! undenied as all thy glories stand,  
The Seal of Sin is on thee stamp'd with an enduring brand;

For evil men with sovereign power in thy high places sit;

Judgment they give, and execute the laws as they see fit—

With scourge, and chain, and gallows-cord, they east reprobation on thee;

With steel and cord on battle-field—Oh Country of the Free!

Meanwhile, a thousand temples from thy crowded cities rise—

And in far Western solitudes, the spire points to the skies;

And we from Heaven's ambassadors a weekly lesson take,

To 'tire all men as brethren,' for gentle Jesus' sake;

To exercise Life's charities—at peace with all to be—

'Tis thus the Christian creed is taught in the Country of the Free!

We read of children offered up at Moloch's asser-  
tive—

Of the Hindoo widow's funeral pyre, and close our shuddering eyes.

The holy light of Truth hath ne'er on Pagan dark-  
ness shone;

And we send the Soldier of the Cross to make Christ's gospel known—

And pray that in those godless spheres, a faith like ours may be—

We but profess that Faith Divine, which maketh all men free.

My Country! mark'st thou swarthy man, with grim and horny hand,

Bowed with the burning noon-side toil, in the slave-  
market stand?

Mark'st thou the lordly master's eye roll greedy o'er the gold,

For which he deals in human flesh, there daily bought and sold?

Tears do not shame his manhood, who seeth wife and children three,

Each to a separate tyrant bound, O Country of the Free!

Think'st thou the sun in God's high heaven, which shines alike for all,

Hath looked upon a scene like this—nor heard the Anger's call?

Think'st thou the appealing cry went up to an un-  
heeding ear?

I tell thee my! our God is just, and will in justice hear!

On the Recording Angel's book no darker doom shall be

Than thine who sell God's image here, in the Country of the Free!

Oh, rouse thy children! bid them gird Truth's holy armor on,

And in the might of Heaven born right, put all op-  
pression down!

Call the pure spirits of the age to aid with tongue and pen;

The liberation of those poor, degraded, suffering men!

Then shall the Strips and Stars proclaim thy glori-  
ous liberty,

And then my land be truly called the Country of the Free!

## OUR TOILING BRETHREN.

Be cheerful, brethren! We'll toll together,

And as we labor from day to day,

We will not murmur, though inclement weather

Should for a time our progress stay.

We will not grieve each other with dismay,

Nor with rude gibings wake each other's ire;

But rather strive to smooth life's a rough way,

As we on wander, thirsting to aspire

Towards those lovely objects which awaken

The noblest energies of human soul!

Soon as our thoughts the proper course have taken,

Seeking that pleasureance which controls

Life's stern realities—Heaven will fire for all men!

With love for sacred RIGHT—JUSTICE for all man-

kind.

The least of us has an important part

To act upon the world's still changing stage :

We're in the tasks assigned us, must engage

With tireless energy—with honest heart!

We will not write too wildly 'neath the smart

Which stern oppression sometimes makes us feel.

But work into each other's hands, to heal

Each other's sufferings, and cause depart

The ills which now perplex us. On before

There is a land of promise fair and bright;

The toils we've past can trouble us no more;

The present we must learn to use aright!

Onward! still onward, until we reach the goal

Where Truth, and Love, and LIBERTY, attract the

thrusting soul!

From the London Punch.

## POPE PIUS IX.

Here's health unto Pius, the ninth of the name,

Here's a health unto Italy's hope;

Though we're sure to set Exeter hall in a flame

By proposing the health of the Pope.

But, wherever we find him, we honor a man

Of improvement, who forwards the work—

Let him do all the good he possibly can,

And we're ready to drink the Grand Turk.

For right feeling, with masculine wisdom combined,

And intense admiration we own,

Whomsoe'er they distinguished, indeed, never mind

If they grace the Pontifical throne.

He who puts down abusus and pushes reforms

Is the danger of poison and knife,

Like a rare gallant fellow, our sympathy warms,

And we wish him success and long life!

One, and only one Briton has e'er had the luck

To be raised to the Fishermen's sea;

But Pius displays such decision and pluck,

One might think that a Briton was he.

Here's His Holiness' very good health, then, once more.

The thara long rest on his pate!

And may Pius the Ninth, ere his Popedom is o'er,

earn the title of Pius the Great.

## REFORMATORY.

## WORKING MEN'S PROTECTIVE UNION.

BY ELIZABETH J. EAMES.

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Thy stately ships at anchor ride on many a river's breast;

St. George's banner waveth not more loftily than thine—

Nor the Lily-Flag of sunny France fairer, O land of mine!

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And the choicest gifts of Heaven bless the Country of the Free.

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## REFORMATORY.

## SABBATH QUESTION.

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